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together with his foreign correspondence, where both are now deposited. Most of the voyages of discovery, which were made under the auspices of government for the last thirty years of Sir Joseph Bank's life, had been either suggested by him, or had received his approbation and support. The African Association owed its origin to him; and Ledyard, Lucas, Houghton, and Mungo Park, all partook of the care which he extended to enterprising travellers.

The published writings of Sir Joseph Banks are no numerous. They consist of papers in the "Philosophical Transactions;" "The Archæologia;" the "Transactions of the Horticultural Society;" and other periodical works, and two single tracts, one on the causes of disease in corn, the other on the breed of Merino sheep. He possessed a noble library of works on "Natural History," of which an admirable catalogue, in five volumes octavo, was compiled by his librarian, Mr. Dryander. A beautiful marble statue, by Chantry, was executed by subscription, and presented to the British Museum: it is placed in the hall of that institution.

### BLACKGUARD.

THE passages in Butler and Fuller, in which this word occurs, refer obviously to a popular superstition, during an age when the belief in witchcraft and hobgoblins was universal; and when such creatures of fancy were assigned as *blackguards* to his Satanic majesty. "Who can conceive," says Fuller, "but that such a prince-principal of darkness must be proportionally attended by a black guard of monstrous opinions?" Hudibras, when deceived by Ralpho counterfeiting a ghost in the dark,—

"Believed it was some drolling sprite  
That staid upon the guard at night,"

discourses with the squire as follows:—

"I do believe thee, quoth the knight;  
Thus far I'm sure thou'rt in the right,  
And know what 'tis that troubles thee,  
Better than thou hast guess'd of me.  
Thou art some paltry, *blackguard* sprite,  
Gondemn'd to drudg'ry in the night;  
Thou hast no work to do in th' house  
Nor half-penny to drop in shoes;  
Without the raising of which sum  
You dare not be so troublesome;  
To pinch the slatterns black and blue,  
For leaving you their work to do.  
This is your business, good Pug Robin,  
And your diversion, dull dry bobbing."

It will be seen that Butler, like Fuller, uses the term in the simple sense as a *guard* of the Prince of Darkness. But the concluding lines of Hudibras's address to Ralpho explain the process by which, at a late period, this term of the *black guard* came to be applied to the lowest class of domestics in great establishments.

The black guard of Satan was supposed to perform the domestic drudgery of the kitchen and servants' hall, in the infernal household. The following extract from Hobbes refers to this:—

"Since my Lady's decay, I am degraded from a cook; and I fear the Devil himself will entertain me but for one of his *black guard*, and he shall be sure to have his roast burnt."

Hence came the popular superstition that these goblin scullions, on their visits to the upper world, confined themselves to the servants' apartments of the house which they favoured with their presence, and which at night they swept and garnished; pinching those of the maids in their sleep who, by their laziness, had imposed such toil on their elfin assistants; but *slipping money into the shoes* of the more tidy and industrious servants, whose attention to their own duties before going to rest had spared the goblins the task of performing their share of the drudgery.

This belief in the visits of domestic spirits, who busy themselves at night in sweeping and arranging the lower apartments, has prevailed in the North of Ireland and in Scotland from time immemorial: and it is explained in Sir Walter Scott's notes to the "Lay of the Last Minstrel," as his justification for introducing the goblin page, Gilpin Horner, amongst the domestics of Branksome Hall. Perhaps, from the association of these elves with the lower household duties, but more probably from a more obvious cause, came at a later period the practice described by Gifford in his note on Ben Jonson, by which—

"in all great houses, but particularly in the royal residences, there were a number of mean dirty dependents, whose office it was to attend the wool yard, sculleries, &c. Of these, the most forlorn wretches seem to have been selected to carry coals to the kitchens, halls, &c. To this smutty regiment, who attended the progresses, and rode in the carts with the pots and kettles, the people, in derision, gave the name of the *black guards*."

This explains the force of the allusion, in Jardine's "Criminal Trials," to the apartments of Euston House being "far unmeet for her highness, but fitter for the black guard,"—that is, for the scullions and lowest servants of an establishment. Swift employs the word in this sense when he says, in the extract quoted by Dr. Johnson in his "Dictionary" in illustration of the meaning of *blackguard*,—

"Let a black-guard boy be always about the house to send on your errands, and go to market for you on rainy days."

It will thus be seen, that no author of a remote period makes use of the term *black guard* in an opprobrious sense such as attaches to the more modern word "blackguard;" and that they all wrote within the first fifty years of the seventeenth century. It must, therefore, be subsequent not only to that date, but to the reign of Queen Anne, that we are to look for its general acceptance in its present contumelious sense. Its introduction may be traced to a recent period, and to a much more simple derivation than that hitherto investigated.

We apprehend that the present term, "a blackguard," is of French origin; and that its importation into our language was subsequent to the Restoration of Charles II., A.D. 1660. There is a corresponding term in French, *blague*, which, like our English adaptation, is not admissible in good society. It is defined by Bescherelles, in his great "Dictionnaire National," to mean "fanfaronnade, hablerie, mensonge; bourde, gasconade;" and to be "un mot populaire et bas, dont les personnes bien élevées évitent de se servir." From *blague* comes the verb *blaguer*, which the same authority says means "dire des blagues; mentir pour le plaisir de mentir." And from *blagueur* comes the substantive *blagueur*, which is, we apprehend, the original of our English word *blackguard*. It is described by Bescherelles as a "diseur de sornettes et de faussetées; hableur, fanfaron. Un *blagueur* est un menteur, mais un menteur qui a moins pour but de tromper que de se faire valoir."

The English term has, it will be observed, a somewhat wider and more offensive import than the French: and the latter being rarely to be found amongst educated persons, or in dictionaries, it may have escaped the etymologists who were in search of a congener for its English derivative. Its pedigree is, however, to be sought in philological rather than archæological records. Within the last two centuries, a number of words of honest origin have passed into an opprobrious sense; for example, the oppressed tenants of Ireland are spoken of by Spenser and Sir John Davies as "*villains*." In the English version of the Scriptures, " *cunning*" implies merely skill in music and in art. Shakspeare employs the word "*vagabond*" as often to express pity as reproach; and I think it will be found, that as a *knave*, prior to the reign of Elizabeth, meant merely a serving man, so a *blackguard* was the name for a pot-boy or scullion in the reign of Queen Anne. The transition into its more modern meaning took place at a later period, on the importation of a foreign word, to which, being already interchangeable in sound, it speedily became assimilated in sense.—*Notes and Queries*.